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books, one of which is about 13 times the size of the other, and neither of which is likely to agree with the compass of the missing pages.

P. 98: In the 2d edition, S. adopted the brilliant conjecture of Tregelles as to the origin of the connexion between S. Thecla and the Alexandrian Codex, according to which the Arabic inscription as to the saint is due to the fact that the MS in its present form begins with the lesson for S. Thecla's day (Matt. XXV I, 13). Of this S. wrote: "It is hardly too much to say that Tregelles' shrewd conjecture seems to be certain, almost to demonstration." He now writes: "It seems a fatal objection to this shrewd conjecture, as Mr. E. Maunde Thompson points out, that the Arabic numeration of the leaf, set in the *verso* of the lower margin, itself posterior in date to the Arabic note relating to Thecla, is 26; so that the 25 leaves now lost must have been still extant when the note was written." There is surely some misunderstanding here; there is no 26 on the page in question except the mark for the beginning of the 26th chapter, and the Arabic note at the lower margin, which has been cut away, is calculated by Thompson as 667. With regard to the priority of the numeration over the inscription or *vice versa*, E. M. Thompson, in the British Museum facsimile, does not express himself so strongly as might be inferred from Scrivener; his language is to the effect that the Arabic note about Thecla is of the 13th or 14th century, and that the leaves are numbered with Arabic numerals of the 14th century. The priority is, to say the least, doubtful, and under such circumstances Tregelles' conjecture ought to stand unchallenged.

P. 103, l. 5: Codex B is described as follows: "Each column contains forty-two lines," etc. Not in the Pentateuch, Joshua, Judges, Ruth, nor I Reg. to XIX 11; nor in II Paralip. X 16 to XXVI 13. The first of these groups is an exact number of folios containing 44 lines to a column; the second is a 40-lined folio.

P. 101: "It (Codex B) is a quarto volume, arranged in quires of five sheets, or ten leaves each, like . . . Codex Rossanensis to be described hereafter." On p. 158 we find Codex Rossanensis described, and are told "as in Codex B, the sheets are ranged in *quaternions*."

P. 131, l. 29: For Frag. 5 read Frag. 6.

We have no space at present to discuss Scrivener's treatment of the important problems of the grouping of N. T. documents and of Hort's theory of the Syrian recension. The omission is, however, the less important, as Dr. S. has no theory of his own to offer, except an empirical suggestion that BC might be a better group to follow than κ B (p. 553). We may conclude with p. 552, l. 15: "Enough of the weary and ungracious task of finding fault."

J. RENDEL HARRIS.

Acta Thomae. Graece partim cum novis codicibus contulit partim primus edidit, etc., MAX BONNET. Lipsiae, 1883.

All students of the wide subject of Christian apocryphal literature will welcome this attempt to deal exhaustively with the early romances which have the apostle Thomas for their central figure; and the present volume is especially valuable in consequence of the fact, which was brought to light by

Wright's translation of the Apocryphal Acts of the Apostles from the Syriac, and by the fragments edited and translated from the Ethiopic by S. C. Malan, that not more than half of the book had been published by Thilo and Tischendorf. Professor Bonnet has now produced as the result of most laborious research in the National Library, the text of the whole of the Acts of Thomas in Greek, together with the account of the miracles and passion of the apostle in Latin. It is to the first of these that interest especially attaches itself. That tradition and romance were early occupied with the preaching of Thomas in India (a legend growing round a fact, as we believe) may be seen from the stichometric table of Nicephorus, in which, amongst the N. T. apocrypha, are numbered

Περίοδος Θωμᾶ· στίχοι ,αψ'
Εὐαγγέλιον κατὰ Θωμᾶν στίχοι ,ατ'.

It would be interesting to know whether Prof. Bonnet believes there is any relation between the 'Travels of Thomas,' here recorded, and the 'Acts,' as he has published them. I do not see (though perhaps I have overlooked the point) that he has alluded to them. If a rough calculation, which I made on Bonnet's text, is to be depended upon, it would seem that the 'Acts' were mutilated in very early days, before the time of Nicephorus, that is saec. ix, and that the book as published by Tischendorf is very nearly of the same compass as indicated by the stichometric table. I made 1500 verses by a rough approximation, Nicephorus says 1700.

The portions of the book which have been now first edited will be seen by the following arrangement. Imagine the book to be made up of four parts, A, B, C, D, then A and C are found in the former editions, while B and D are due to the energy of Prof. Bonnet's research. And the dimensions of the parts will be as follows, as may be seen by counting the lines in the present edition or in any other way: A is almost exactly double of C, and C is, but not so closely, six times B; and the remainder of the book is almost exactly double of A. It appears, therefore, that if B were a lost quaternion or, perhaps, leaf, the portion restored by Bonnet consists of the 13th quaternion or leaf, and about 24 quaternions or leaves which follow the 19th quaternion. Whether the piece marked B was a single leaf or group of leaves I will not attempt to decide.

The Acts themselves are very entertaining reading, and show traces, as already suggested, of accretion of legend round earlier accounts, as is common in apocryphal literature. They throw light upon the ritual of the period when they were produced, by oblique allusions which are made to the ceremonies of the church; as, for example, when Thomas, at a certain marriage feast, receives oil and odors wherewith to anoint himself, he is observed to perform the rite of ecclesiastical unction upon himself by anointing his head, nostrils, ears, teeth and breast. At least so it seems that the legend must be interpreted. The tradition agrees with the Syriac romance, which contains the acts of Addai the apostle, in affirming the gratuitous character of early Christian preaching; as, for example, when (p. 44) the apostle Thomas is preaching in India, and is addressed by a high military official in the words ἀκήκοα περὶ σοῦ ὅτι μισθὸν παρά τινος οὐ λαμβάνεις, ἀλλ' ὅπερ καὶ ἔχεις τοῖς δεομένοις παρέχεις, from

which it appears that the communistic instincts of Christianity survived long after their exercise had been discarded.

It is, however, impossible to discuss in detail the many points of interest that arise in connection with these romances, and we must content ourselves with expressing gratitude for Prof. Bonnet's laborious and valuable researches.

J. RENDEL HARRIS.

The Iroquois Book of Rites. Edited by HORATIO HALE, M. A. D. G. Brinton, Philadelphia, 1883. 8vo, 222 pp.

The Güegüence: a comedy-ballet in the Nahuatl-Spanish dialect of Nicaragua. Edited by DANIEL G. BRINTON, A. M., M. D. D. G. Brinton, Philadelphia, 1883. 8vo, pp. lii, 94.

Aboriginal American Authors and their Productions, especially those in the native languages. A chapter in the history of literature. By DANIEL G. BRINTON, A. M., M. D. Philadelphia, No. 115 South Seventh Street, 1883. Small 8vo, pp. viii, 63.

The two first of the above-named books form volumes two and three of Dr. Brinton's "Library of Aboriginal American Literature," of which the first volume gives the "Maya Chronicles," published by him in 1882. Other volumes, it is announced, to be edited by Gatschet, Bandelier and other eminent scholars, will soon appear.

Mr. Hale's book may be said to make an epoch in North American Indian history, giving, as it does, a clearer insight than we have had before into the political constitution and fortunes, and the personal character of the famous "Six Nations," who played so prominent a part in the land before and during the Revolutionary War. The body of the work consists of the text and translation of the "Ancient Rites of the Condoling Council," that is, the ceremonies observed on the decease of a member of the Council and the induction of his successor. It is here given in two parts: the book of the Older Nations, in the Canienga (Mohawk) tongue, from two copies, one in the possession of Chief J. S. Johnson (a grandson of Sir William Johnson), of the Canadian Reservation, transcribed by him in 1832 from the copy of an old chief, the other held by Chief John Buck, the official keeper of the wampum records of the confederacy; and the book of the Younger Nations, in the Onondaga dialect, which was found "on the small Reservation in the State of New York, near Syracuse [Onondaga Castle], where a feeble remnant of the great Onondaga nation still cling to the home of their forefathers." Writing was introduced among these Indians by the English (Church of England) missionaries in the early part of the last century, fortunately not too late to preserve this curious and valuable bit of literature. Merely as literature it is not without interest, and will bear comparison with some of the Vedic hymns in tenderness of sentiment and vigor of language; though its chief importance is the testimony it furnishes to the mature character of the confederation of the Six Nations. The assembled chieftains express their sorrow for the loss of the deceased, address words of sympathy and condolence to the bereaved friends, and call upon the revered ancestors, the founders of the league. The reader needs a commentary in order to understand the poem, and he will find